

Ethnographic Survey of India

DRAFT.

NOTES

ON THE

Position of Women

AMONG HINDUS, MOSLEMS,
BUDDHISTS, AND JAINS.



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INTRODUCTION.

THE Congress of Religions may with advantage encourage the study of the social and religious position of women, among Hindus, Moslems, Buddhists, and Jains. With this view I place before those interested a compilation containing the authoritative views of writers of those four denominations describing woman as a wife, mother, daughter, sister, widow, orphan, and even slave of yore. Her duties, marriage, divorce, dowry, pregnancy, religion, liberty, propensities, control, hospitality, frailty, felicity, education, inheritance, hypocrisy, faithfulness, honesty, chastity, love, celibacy, temptations, passions and troubles have all been described.

The evolution of the present-day women of India can be conveniently studied from these pages. It is interesting to see how from the woman-hating Jain and Buddhist periods, women rose higher among the Hindus and higher still among the Mahomedans. The advance, though very slow, is quite chronological and the present Brahmo or Native Christian ladies and their friends have much to learn from this brochure.

Figures heading each quotation show the authority or the text in the list called "Bibliography," pages v and vi.

CALCUTTA;
The 6th November 1909.

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NOTES

ON THE

Position of Women

AMONG HINDUS, MOSLEMS,
BUDDHISTS, AND JAINS.

CHAPTER I.

WOMEN AMONG HINDUS.

HINDU LAW-GIVERS ON WOMAN.

A faithful wife—Definition.—"She who dines if her husband dines, she who eats at his command after he sits, she who sleeps after he sleeps, in short she who is agreeably disposed towards him is a faithful wife." "She who is sorry if he is sorry, she who is glad if he is glad, she who pays no attention to personal charms, who during his absence gets lean, and she who discards life at his death is alone a faithful wife (*pativrata*)."

Position of women in Society.—"Women are the goddesses of Wealth (Lakshmi). Those who desire comfortable and enjoyable life should respect them. If a woman is protected and treated with kindness, she actually

becomes a Lakshmi." "² Where women are respected the gods are satisfied; in its absence, every effort proves fruitless. Where the parents of the woman see tears at her miseries (due to ill-treatment) the families of the husbands are doomed, where respect for women exists, their husbands' families prosper, and therefore women should be worshipped (*sic.*) with clothes and ornaments."

"All women are like leeches: because leeches can only take blood out, but women take away riches, clothes, ornaments, flesh, semen, power, energy, and happiness—of course everything. A woman behaves suspiciously with her husband, while under age, during youth she becomes his equal, but during old age she cares but a straw for him. If she is childless, she becomes as troublesome as a neglected disease!" "¹ & ² The wife of an arrogant, felon, impotent, unproductive or leprous husband cannot be discarded if she dislikes him, nor can she claim a share in the property." "Even if the husband is cruel, self-willed, devoid of merits, however bad, wives should serve him like a god. Without service to a husband a woman is not entitled to the position of a "performer of sacrifices, fasts, or religious austerities." She alone will go to Heaven who will work with her husband.

Duties of a father to his daughters.—"¹ The father who does not get his daughter married to a suitable husband at the marriageable age, is despicable; if she is misled, the king should punish him, for he is responsible."

Duties of husbands towards their wives.—"¹ Children, worship of the sacred fire, and services to one's parents, are the chief objects for which husbands should protect and love their wives!" "¹ The husband who does not give conjugal happiness to his wife during youth is despicable. The king should punish him, for he is responsible if she is misled." "¹ Husbands should make sufficient provision for feeding their wives during their absence on travel for—

beware—even a woman in comfortable circumstances will get contaminated for the sake of food.”

The duty of men towards women.—“⁶ Oh ye men! protect your womenfolk assiduously. Do not sow your seed by having recourse with women who are not your wives. Guard your wives when they are but young for fear of introducing foreign seed into your domain, women are the goddesses of the household.”

Advice to women.—“⁶ A woman should not retaliate against her husband's objections. She should not quarrel with him. She should neither speak loudly nor laugh in the presence of her father-in-law and mother-in-law. If through irritation or for fault he beat her, a woman that would wish to assault him is a veritable tigress. She who eats dainties is born a she-pig, she-donkey or a bitch.”
“⁷ No woman should leave her house without the permission of her father- and mother-in-law. Should never remain without a bodice, should never expose her umbilicus (*sic.*) or speak to strangers, her cloth (*sari*) should cover her as far down as the ankles. She should never expose her breasts, should never laugh freely with her husband unless he is joking, should not stare at her husband or his brother, and should never have anything to do (even talk) with prostitutes, libertines and adulterers.”

“⁸ A wife should take her meals after her husband takes it. If he stands, she should stand. She should sleep after he sleeps. She should rise before he does, and begin her domestic duties; she should not stand before her husband without completing her toilet. If her husband goes travelling she should not put on any ornaments. A woman should not pronounce her husband's name, nor should he hers. If he shows contempt to her she should not retaliate. If he assaults, she should not lose her temper. She should always be pleasant. As soon as he tells her to do anything, she should say “Yes, it shall be done.” If she has

to offer suggestions she should say "Sire (Sanskrit *Sāwmin*)."¹ This looks advisable, do what you think right. "If he beckons she should leave all work and go to him forthwith. She should personally clean his sacrificial *puja* pots. Even if she has servants, she should herself punctually fetch water for the worship he has to perform. She should herself feed his sacrificial fire (with faggots). She should accept her husband's leavings (of fruit, food, etc.). Any present that he gives, be it good or bad, should be accepted as a sacred gift." "A woman should always remain intent on and engage in household affairs. She should not wear ornaments when sweeping her house or sprinkling cowdung-mixture on the floor. She should always keep her hair combed and arranged well, and wear flowers in them. She should bathe every day, wear a clean dress and worship her gods before her father- and mother-in-law are awake." "When alone with her husband, or during festivities, a woman should wear variegated dresses, sandal-wood paste, flowers and ornaments. Except with a few traders or *Sanyāsis* (Brahman ascetics) and old men she should not speak with strangers." "A woman should every day wear a clean dress, bow unto her family gods, offer rice-and-*ghi*-sacrifice to the sacred fire. After thus serving her gods, she should feed and satisfy the members of the family, and eat her food in a quiet place. She should then clean her pots, take them to the North or East of the house and rinse them with clean water. The washings should be thrown to the North or the East. In the evening after the meals, she should apply the sacred ashes while the doors of the house are open to the foreheads of her husband and children and to herself or to anything worth protecting, then bow to her husband and sit. If the husband comes and sits near her, she should stand. She should never sit in an elevated place or a place where suspicion is likely to arise and never look angrily at her husband. She

should wash his feet, shampoo them, fan him. If he has perspired or got wet, she should wipe his body dry; should come forward with a happy face to welcome, whenever he returns home, should offer him what he likes most, and show him every respect. She should never long for any presents from strangers. She should accept the leavings of food of her husband, her sons and her father-in-law and mother-in-law and of no others."

Duties of women.—" ¹ To procreate children, to protect them, hospitality to visitors, and intense love towards their husbands are the chief duties of women." " ¹¹ Women should always be frugal, should manage the household, should remain ever content; clever as housewives, respectful to their husbands, and fathers-mothers-in-law. They should always bow unto them. They should obey their husbands. If he (husband) be a sinner, they should await his purification. These are their chief duties."

Marriage.—" ²⁰ A woman's marriage is valid only after the *Saptapadi*, when her husband attains his 'husbandships.' " ^{10 & 20} If a girl is forcibly married after her abduction, she should be given in marriage to another man (according to religious rights) because before the performance of the *Sanskāra* she is but a virgin. " ¹ The *Mantrik pānigrahana* (religious acceptance of the hand) alone indicate "wifedom." " ^{10, 12, & 13} At the time of (a little before) her marriage a girl should worship *Indrāni* (who represents perpetual married life). Conjugal happiness is not desirable on odd nights after the monthly illness. It is not permitted on the 4, 6, 8, 14, 15, and 30th of the lunar months nor on Saturday, Sunday and Tuesday. It is not advisable on the days while the moon is in constellation :—*Bharani*, *Krittika*, *Āradra*, *Magha*, *Purwa*, *Vishākhā*, *Jeshtha*, *Māhi*, *Purwāshādhā*, *Purva Bhādrapada*, the constellation on which the husband was born, three previous to that, and three after; and on the days called *Sankrānt*, *Vyatipāt*,

Vaidhriti. " ⁴⁰ She should abstain for 3 months after a miscarriage."

Concord.—" ¹¹ Where husband and wife are in accord, religion, money and love are ensured."

Conduct of women towards their husbands.—" ⁸ A woman that retaliates her husband's angry expressions is born a bitch in the town and detestable she-wolf in the jungles. ⁹ She who keeps her dear husband pleased with her good conduct has the credit of pleasing the whole universe."

Indecorous conduct of women.—" ¹² To sit in a doorway, to constantly look out of a window, to speak to and laugh with bad characters, are great blemishes for a gentlewoman."

The Religion of a woman.—" ⁵ Women need not observe religious austerities, fasts, etc. They reach Heaven if they but serve their husbands faithfully." " ¹¹ If a man has a wife of his own *Varna* (one of the fourfold divisions of society) he should not take for a partner in religious ceremonies a woman of another *Varna*. Out of his wives of his own *Varna* he should not take any but the eldest to participate in these ceremonies." " ¹³ The worship of the sacred fire and of venerable people, should be performed through a wife of one's own *Varna* if he has many. If he has many wives of his own *Varna*, he should select the eldest, that is the one he married first, (in spite of age) if she is not despicable. In the latter case, one who has a son, who is obedient, diligent, truth-loving, amiable, and pure, (may be selected for the duty)." ^{1 & 4} "The woman who performs austerities and observes fasts, takes herself to hell by such conduct, and reduces the term of life of her husband." " ⁸ If a woman feels inclined to go on pilgrimage to holy places, she should drink the washings (*sic.*) of her husband's feet; because to her, the husband is higher than either Vishnu or Shankar (Shiva)." " ¹¹ She who offers

ablutions to the sun early in the morning, shall be protected from widowhood for seven successive lives. She who draws on the clean floor in the front of her house the mystic symbol of the sun, and worships it with moistened rice shall be blessed by all the gods. She who bathes very early and performs this worship at the entrance of her house shall have all her desires fulfilled. She who does not offer — out of her dish (before tasting it) a portion as sacrifice to the goddess, *Jeshtā-Devi*, will go to hell after death. Women who desire sons, grandsons, and wealth should offer food sacrifice to *Jeshtā-Devi* to keep her pleased.”

“¹⁵ If a husband sees a woman in secret conclave, he gets terrified as if there were a rattle-snake in the house. She should therefore avoid it.” God Vishnu says “pure women who desire wealth, who faithfully serve their husbands, who speak sweetly to them, who never go with empty hands, who have given birth to sons, who are the preservers of the wealth (economical), who offer food sacrifices to *Jeshtā-Devi*—are the ones with whom I remain.”

“¹ Because her husband is in the place of the gods, religious preceptor, religion, sacred waters and religious austerities to a woman, she should discard them all and always serve him. She shall then get the fruition of all the other worships.” “^{8, 28-29} Women have no right to perform the worship of Vishnu or Shankar (Shiva). If they but bow unto Vishnu they will be steeped in misery in this world, then Heaven is impossible. If they touch the (images or symbols) of Vishnu or Shiva they will go to hell.”

“³⁰ Women should worship Nrisinha (the lion faced fourth incarnation of Vishnu).” “³¹ Women should worship Mahādev (Shiva).” “¹ Women are prohibited from *jap* (recitation) of the *mantras*, *tap*,—austerities, pilgrimage, Sanyās (asceticism), resorting to charms and worshipping gods—to them, they will lead to perdition.” “²¹ Women should not touch the Lingam (emblem of Shiva) after it has been sanctified with the help of the *mantras*.” “²⁴ A

woman even if she be a Brahman, should not touch the images or emblems of Shiva and Vishnu. She who touches and worships shall become a widow, but if a widow, she is degraded beyond purification." " ³² The touch of the woman is like a thunderbolt to the *Shāligrām* (ammonite emblem of Vishnu). She who touches a *Shāligrām* shall go to the worst of perditions. If a woman has any reverence for it, she should worship it without touching it. The images of Vishnu or the jewelled Lingam may be worshipped by women." " ³³ Women should observe fast during the *Navarātras* (nine days pending the Dasara)." " ³⁴ Women should worship and pour offerings into the ordinary fire (not sacrificial) or the *Grihya* (*hom*) fire, as they are only accession in the marriage they can take part with their husbands in worshipping the sacred fire at the *Saptapadi*." " ³⁵ When women have to perform the ~~fire~~ sacrifice the *Kundan* (receptacle) should be shaped like Yoni, or triangular." " ³⁶ Women should give as alms, a row of ploughs to Brahmans because it is a *Kāmdhenu* (the giver of all desires)." " ³⁷ She who will give to Brahman a mountain of grains shall go to Heaven in a *Vimān* (celestial palanquin)." " ³⁷ Woman should give to a Brahman a mountain of cotton." " ³⁷ She who gives a mountain of *til* (gingelly oilseed) will enjoy untold of happiness in Heaven. If she be born again, she will be endowed with perfect beauty, will remain in the happy married state all her life, and shall become a queen. The wives of *Māndhātā*, *Yuvanāshva*, and *Kārtavīrya* had given (to Brahmans) mountains of this seed (and hence their prosperity)." " ²⁴ Women are like *Shudra* (degraded)." " ^{40 & 12} On the seventh night after child-birth, a woman should keep guard her babe, should worship Goddess Janmada (*Jivantika*), should offer her a sacrifice. Other women should sing and dance in the room all the night." " ⁸ If a woman wishes to worship Vishnu, she should do so with the consent of her

husband not otherwise." "15 Women should worship the Tulsi (*Ocimum Sanctum*) plant." "44 By worshipping the *tulsi* plant one attains the credit of offering the fruits of the *Phyllanthus emblica* (*dhātrīphal*) or of fasting in honour of the goddess Jayanti." "31 Twice born women have a right to study the Vedas, but some learned men rank them with Śūdras." "12 Women can perform the almsgiving ceremony or giving of charitable gifts of houses, wells, tanks, etc., with the consent of their husbands." "47 The woman who gives alms becomes as sacred as Pārvati (the wife of Shiva)."

Protection of women.—"1 In the unmarried state the father, in youth the husband, and in the old age the son, are the protectors of the woman. While they are young they should be carefully protected because unguarded women may bring on disgrace to their father's and father-in-law's families." "11 Women should be protected by the father before marriage, by the husband during youth, by the sons during old age, or in their absence, by the brothers and relations. A woman has no independence at any time. She should be brought up by being supplied with food, ornaments, clothes, etc."

Liberty.—"1 Husbands should not always give liberty to women, or they may get into the snares of Cupid and spoil the reputation of the family. They should therefore be kept under control." "1 Neither a young woman, nor an old one should act independently even under her own roof. Father during minority, husband during youth and throughout life, and son during old age should form her immediate guardians. If she does not do so, she may be despised by both the families (her husband's and her father's)."

Natural propensities of women.—"1 Sleeping, sitting (idle), wearing ornaments, sensuality, anger, impudence, remorselessness, scandalousness, are the instincts of women.

They are always under the influence of sensual pleasures."

Pregnancy.—" ²⁴ *Enceinte* women should be first fed (by the lady of the house)."

Control of women.—" ¹ Women are uncontrollable by force. They should be kept under control by religious instructions and used for conserving the recourse of the husband, economizing expenses, conducting *grāmya* or unphilosophical religious observances, cooking and for nursing children."

Taboo to women.—" ¹ Alcohol, contagion of bad people, voluntary separation from husband, walking unattended, and sleeping alone are tabooed to women. They do not care for good looks, excellent features or equality of age. They yield to temptation in perfect indifference to good looks or ugly features if they but find a man." " ¹⁷ During the absence of her husband on travel, a woman should not wear jewellery, should not take perfumed baths, should not go to other people's house and should not stand at the doorways and windows." " ¹¹ During the absence of her husband, enjoyment (play), perfumed baths, toilet, decoration of the body with ornaments, public gatherings or fairs, laughing, visiting others, should be avoided by a woman (until he returns)." " ^{2, 18} Toilet, dancing, singing, attending gatherings or entertainments, eating animal food, and drinking should be discarded by a woman during her lord's absence." " ² To enjoy a swing, to dance, to resort to recreations, to look at various pictures, to go to a garden, to think of conjugal happiness before going to bed, to eat dainties, to accept rich dinners, to play with balls, to use *attars*, flowers, ornaments, to clean teeth (*sic.*), to apply antimony to the eyelids, to look into a mirror, to comb her hair, should all be abstained from." " ¹⁰ A woman should wear no ornaments during the absence of her husband; if she has arranged her hair before his departure, she should not let them loose, nor should she allow them to remain so."

"⁸ A woman should not have any friendship with loose women. She should not speak to a woman who hates her husband, she should never sit alone, should not bathe nude. She should never sit on a rice-pounding mortar, or pestle, vegetable-knife, stove, machine, threshold, or a churning rod.

Hospitality.—" ¹⁰ If a Brahman is welcomed in a standing posture all the gods are satisfied." ¹⁰ By welcoming a Brahman into one's house the god-fire is pleased, if he is given a carpet God Indra is pleased, if his feet be washed ancestors are pleased and if he be fed God Prajāpati is satisfied. "¹¹ A traveller who comes to our house is a guest, and Vedic Brahmans are always sacred to all." "¹² It is a sin to turn out a guest during the day, but to turn him out at night is eight times a sin."

Frailty of women.—" ¹³ Pay no attention to the frailty of a woman if a child, or under uncontrollable passion."

Adoption by women.—" ¹⁴ A woman cannot adopt (a son)." "¹⁵ With the consent of her husband, a woman can adopt a son." "¹⁶ A woman should not give her son in adoption without the previous consent of her husband nor should she adopt one." "¹⁷ After the husband's death a woman can give in adoption or adopt a son." "¹⁸ Excepting marriage-fire, all the well known sixteen *Sanskārs* of women should only be performed without the Vedic *mantras*." "¹⁹ A woman should adopt a son by getting a Brahman to perform the *hom* (fire worship)."

Discarding a woman.—" ²⁰ She who does not serve her husband, she who is fallen, is adulterous, cursed with killing propensity, should, if she cannot be improved by other means, be discarded for some time, but she who has a foul tongue should be immediately turned out of the house by all wise people. If she merely gets no child, she should only be discarded ten years after puberty, if she but gets daughters after twelve years, and if her children die in,

infancy after 15 years, but if she is an unpleasant speaker she should be discarded all at once." " ²⁰ A fallen woman falls in the eyes of the religion, she must be discarded." " ¹⁰ Discard at once a woman who despoils grain or riches." " ²¹ A woman who commits adultery should be shaved, should not be accepted on the bed, should be kept on coarse food, and raiments, and forced to do filthy work.

Polygamy—" ³ If a woman is pure, she is the *dharma-patni* (wife by sacred rites). If not, one should marry a pure one of good conduct. There is no blame in that." " ¹ For the wife who hates you, wait only for a year. If she does not improve, cast her out and marry another. If unguarded, arrogant or disrespectful to a sick husband, take away her ornaments and all, and turn her out."

Conjugal felicity.—" ²² If a husband is asleep, sitting, or is in happy enjoyment he should not be disturbed to face evil. No woman should appear before her husband during the first three days of her monthly illness. She should not even allow her voice to be heard by him. On the fourth day, she should purify herself with a bath, look first at her husband's face, and that of no other man. If he is not present she should meditate on his features and look at the sun. A woman who wishes long life to her husband should never discard (in his presence) turmeric, *Kunkum*, *Sindur*, antimony, bodice, betel, *mangalsutra* (the marriage necklet), toe-rings, nose ring, perfumed oils, toilet, hand-and-ear ornaments, etc. That woman who does not go to her husband when about to conceive, is the murderer of her children. Her conduct should be exposed before the townspeople and she should be turned out of the house."

Duties of a son to his mother.—" ¹ The son who does not protect his mother after her husband's death is despicable. The king should punish him, because he is responsible if she is misled.

Prophecy about women.—" ¹⁸ In the Kaliyug, every one shall become a food-seller, Brahmans shall become Veda-

sellers, and women shall sell their shame." " 10 Women will leave the services of their husbands in the Kaliyug."

Education of women.—" 10 Twice-born women (Aryan) are divided into sects(!) (a) Brahma-vādinī who should perform the *upanayan* or thread ceremony, (b) *agnihotri* sacred fire worship, or who may study the Vedas, and (c) Bhaikshya or begging in one's own house, and (d) ■ Sadyovādin can perform the *upanayan* (thread ceremony) but get married." " 22 In former* ages (yugas) women were allowed to perform the *upanayan* (initiation or thread ceremony), to study Vedas, and to recite the *Gāyatrī* mantram." " 23 Women have no right to hear the Rig-Yajur and Shām Vedas; they may listen to the recitations of the Mahābhārat which has been compiled for them." " 8 Twice-born women study and acquire the meaning of the Vedas (Sutra)." " 24 Women may listen to the expositions of the final dispensation of the Vedas or Shastras." " 24 Women may hear the Purānas through ■ Brahman." " 16 Women should not be taught Gāyatrī, Yajur Veda, etc., they will go to perdition." Women can study by heart the Purān mantras.

* Paise women wear the thread (sacred) even now, —B. A. G.

CHAPTER II.

WOMEN AMONG MOSLEMS.

Position of women.—" ⁵⁰ Men shall have pre-eminence above women, because of those advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance in maintaining their wives."

Woman as a mother.—" ⁵⁰ Respect the woman who has borne you, for God is watching over you. I will rehearse that which your Lord hath that ye show kindness to your parents, and that ye murder not your children for fear that ye be reduced to poverty.

Woman as a wife.—" ⁵⁰ Take in marriage women as please you,—two or three or four and not more; if ye find ye should wrong the female orphans under your care, either by marrying them against their inclination, avoid all occasion for sin. But if ye cannot act equitably towards so many, marry only one, or keep the slaves which ye shall have acquired. This will be easier, that ye swerve not from righteousness. And give not unto those who are weak of understanding the substance which God hath appointed you to preserve for them but maintain them and speak kindly to them. If women fear ill usage, or feel aversion for their husbands, it shall be no crime in them to settle the matter amicably between themselves, for a reconciliation is better than separation. And if ye be kind towards women, and fear to wrong them, God is well acquainted with what ye do. Ye can by no means live yourselves in equal terms with women in all respects, although ye try to do it."

Woman as a daughter.—They are utterly lost who have slain (either by that inhuman custom of burying their daughters alive or offering them to their gods at the instigation of Kendah—temple servant) their children foolishly without knowledge (not having a due sense of God's providence).

Divorce.—If ye be desirous to exchange a wife and ye have already given one of them ■ talent (dower), take not away anything therefrom : will ye take it by abandoning her, and doing her manifest injustice? And how can ye take it since the one of you hath gone in unto the other, and she has received from you a firm covenant?

Woman as an orphan.—Give the orphans (including women) when they come to age their sustenance, and render them not, in exchange, bad for good, that is to take not what ye find of value among their effects to your own use and give them worse in its stead; and devour not their substance by adding it to your own substance; for this is great sin. And if ye fear that ye shall not act with equity towards orphans of the female sex (that is if ye fear to be unjust unto orphans) take such other women as please you, and guard the orphans until they attain the age of marriage. If ye perceive they are able to manage their affairs well, deliver their substance unto them and waste it not extravagantly or hastily because they grow up (to receive what belongs to them). Let him who is rich abstain entirely from the orphan's estate; and let him who is poor take thereof according to what shall be reasonable, that is, no more than what shall make sufficient recompense for the trouble of their education. And when ye deliver their substance unto them, call witness thereof in their presence. God taketh sufficient account of your actions. Surely they who devour the possessions of orphans unjustly, shall swallow down nothing but fire into their bollics, and shall boil in raging flames. And meddle not with the

substance of the orphan, otherwise than for improvement thereof until he (or she) attain his (or her) age of strength, and use a full measure, and a just balance.

Marriage.—Oh the believers, it is not lawful for you to be heirs of women against their will (*i.e.*, to claim a right to a widow's hand), nor to hinder them from marrying others, that ye may take away part of what ye have given to them in dowry, unless they have been guilty of a manifest crime, but converse kindly with them. Marry not women whom your fathers have had to wife (except what is already past), for this is uncleanness, and an abomination, and an evil way. Ye are forbidden to marry your mothers, and your aunts, both on the father's and the mother's side, and your daughters, and your sisters, and your brother's daughters, and your sister's daughters, and your mothers who have given you suck and your foster sisters, and your wife's mothers and your daughter-in-law, which are under your tuition, born of your wives, unto whom ye have gone in (but if ye have not gone in unto them it shall be no sin in you to marry them) and the wives of your sons who proceed out of your loins; and ye are also forbidden to take to wife two sisters (except what is already past), for God is gracious and merciful. And ye are also forbidden to take to wife free women who are married except those women whom your right hands shall possess as slaves. This (marriage with slaves) is allowed unto him among you who feareth to sin by marrying free women; but if ye abstain from marrying slaves, it will be better for you; God is gracious and merciful.

Woman as a slave.—And you are forbidden to take to wife except those women whom your right hands shall possess as slaves (*i.e.*, it is lawful to marry those who are slaves or taken in war though their husbands be living). Who among you hath not means sufficient to marry

free women, who is a believer let him marry with such of your maid servants whom your right hands possess as are true believers; for God well knoweth your faith, therefore marry them with the consent of their masters; and give them their dower according to justice; such as are modest, not guilty of whoredom, nor entertaining lovers.

Inheritance of women.—God hath thus commanded you concerning your children (female). Two females shall have as much share as one male, but if they be females only, and above two in number, they shall have two-third part of what the deceased shall leave, and if there be but one, she shall have the half. And the parents of the deceased (includes mother) shall have each of them a sixth part of what he shall leave, if he have a child; but if he have no child, and his parents be his heirs, then his mother shall have the third part. And if he have brethern, his mother shall have a sixth part after the legacies which he shall bequeath, and his debts be paid. Ye know not whether your parents or your children be of greater use to you. This is an ordinance of God, and God is knowing and wise. They (wives) shall have the fourth part of what ye shall leave in case ye have no issue; but if he have issue then they shall have the eighth part of what ye shall leave, after the legacies which ye shall bequeath, and your debts be paid. If a man die without issue and have a sister, she shall have the half of what he shall leave. But if there are two sisters they shall have between them two-third parts of what he shall leave, and if there be several, both brothers and sisters, a male shall have as much as the portion of two females. And women also ought to have a part of what their parents and kindred leave behind them when they die whether it be too little or whether it be much; a determinate part is due to them. Ye may claim half of what your wives shall leave if they have no issue; but if they have issue, then ye shall have the fourth part, after the legacies which they shall bequeath, and the debts be.

paid. If a woman's substance be inherited by a distant relation and she have a sister, she will have a sixth part of the estate. But if there be more than this number, they shall be equal sharers in a third part, after payment of the legacies which shall be bequeathed, and debts without prejudice to the heirs. This is an ordinance from God; and God is knowing and gracious. These are the salutes of God. And whosoever obeyeth God and his apostle, God shall lead him into gardens wherein rivers flow; they shall continue therein for ever; and this shall be great happiness. But whosoever disobeyeth God, and his apostle, and transgresseth his salutes, God shall cast him into hell-fire—he shall remain therein for ever, and he shall suffer a shameful punishment.

Woman's dowry.—And give women their dowry freely; but if they voluntarily remit unto you any part of it, enjoy it with satisfaction and advantage.

Woman's hypocrisy.—Hypocrites are those who act wickedly. God denounces unto the hypocrites, both men and women, the fire of hell; they shall remain there for ever.

Woman's faithfulness.—And the faithful men and faithful women are friends to one another; unto these will God be merciful, for he is mighty and wise.

Theft by a woman.—If a woman steal, cut off her hands, in retribution for that which they have committed; this is an exemplary punishment appointed by God, and God is mighty and wise.

Honesty of women.—The honest women are obedient, careful in the absence of their husbands, for that God preserveth them by committing them to the care and protection of men. But those whose perverseness ye shall be apprehensive of rebuke, remove them into separate apartments and chastise them. But if they shall be obedient to you, seek not an occasion of quarrel against them for God is high and great.

Chastity of women.—If any of your women be guilty of whoredom, procure four witnesses from among you against them, and if they bear witness against them, imprison them in separate apartments until death release them, or God affordeth them way to escape. And when they (slaves) are married, if they be guilty of adultery they shall suffer half the punishment which is appointed for the free women.

Treatment of women.—Maintain women of weak understanding throughout their lives and clothe them and speak kindly unto them. And if the estate (they inherit) be too small, at least speak comfortably to them. And if ye hate them, it will happen that ye may hate a thing wherein God hath placed much good.

Religion of women.—God promiseth unto the true believers, both men and women, gardens through which rivers flow, wherein they shall remain for ever; and delicious dwellings in the gardens of perpetual abode; but good will from God shall be their most excellent reward.

CHAPTER III.

WOMEN AMONG BUDDHISTS.

Woman as a mother.—" ⁵¹ Whoever being rich does not support mother and father when old and past their youth, let one know him as an outcaste." " ⁵² Waiting on mother and father, protecting children and wife, and a quiet calling, this is the highest blessing." " ⁵³ I do not call a Brahman out of his origin or of his mother." " ⁵⁴ He who being rich does not support mother and father who are old or past their youth—that is the course (of loss) to the losing (man)." " ⁵⁵ Pleasant in the world is the state of a mother."

Marriage.—" ⁵⁶ Just as the bamboo tree (with its branches) entangled (in each other, such is) the case one has with the children and the wife." " ⁵⁷ These (pleasures) are to me calamities, boils, misfortunes, diseases, sharp pains, and dangers; seeing this danger (originating) in sensual pleasures (including marriage) let one wander like a rhinoceros." " ⁵⁸ The sensual pleasures (marriage) indeed which are various, sweet and charming, under their different shapes agitate the mind; seeing the misery (originating) in sensual pleasure let one wander alone like a rhinoceros." " ⁵⁹ Cut down the forest (of lust), not a tree only! Danger comes out of the forest (of lust). When you cut down both the forest (of lust) and its undergrowth, oh! Bhikshus you will be rid of the forest of tree." " ⁶⁰ The Brahman did not marry a woman belonging to another caste, nor did they buy a wife; they chose living together in mutual love after having come together." " ⁶¹ He who, past his youth, brings home a woman with breasts like the *tanbaru* fruit, and out of jealousy, gets no sleep—that is the cause (of loss) to the losing (man)."



Woman as a wife.—⁵³ Wise people do not call that ■ strong fetter which is made of iron, wood or hemp; for stronger is the care of precious stones and rings, for sons and wife. “⁵⁴ Removing the characteristics of a *grihini* (householder) like a *Parikhatta* tree whose leaves are cut off, clothed in a yellow robe after wandering away from his house, let one wander like a rhinoceros. “⁵⁵ Removing the marks of a *gihin* (Sanskrit *grihini* a wife) like a *kovilara* tree whose leaves are fallen, let one after cutting off heroically the ties of a *gihin* (wife) wander alone like a rhinoceros. “⁵⁶ Having left son and wife, father and mother, wealth and corn and relatives the different objects of desire, but wander like a rhinoceros. This is ■ tie, in this there is little happiness, or enjoyment, but more of pain, this is foolish fish hook.” “⁵⁷ He who places in supremacy a woman given to drink and squandering, or a man of the same kind—that is the cause (of loss) to the losing man.” “⁵⁸ Excepting from the time about the cessation of the menstruation, else the Brahmans did not indulge in sexual intercourse.”

Love.—“⁵⁹ So long as the love of man towards women, even the smallest, is not destroyed, so long is his mind in bondage as the calf that drinks milk is to its mother.”

Chastity.—“⁶⁰ Bad conduct is the taint of woman. He who goes to another man's wife, digs up his own root.” “⁶¹ Four things does a wreckless man gain who covets his neighbour's wife—a bad reputation, an uncomfortable bed, punishment, and lastly hell.” “⁶² There is bad reputation and the evil way (to hell), there is short pleasure of the frightened in the arms of the frightened and the King imposes heavy punishment; therefore let no man covet his neighbour's wife.” “⁶³ Intercourse with another's wife defiles a man.” “⁶⁴ Penance and chastity, discernment of the noble truth, and the realization of *Nibbān*, this is the highest blessing.” “⁶⁵ Let the wise man avoid an unchaste life ■

a burning heap of coals; not being able to live a life of chastity, let him not transgress with another man's wife."

"⁵⁴ The man who gives to women strong drink, and dice wastes whatever he has gained, that is the cause of loss to the losing man." "⁵¹ Whoever is seen with the wives of the relatives or of friends either by force or with their consent, let one know him as an outcaste." "⁵⁴ He who is not satisfied with his own wife, is seen with harlots and wives of others, that is the cause (of loss to the losing man)."

Celibacy.—" ⁵³ He who having got rid of the forest (of lust), *i.e.*, after having reached *Nirvān*, gives himself over to forest life (*i.e.*, to lust), and who when removed from the forest (*i.e.*, from lust) runs to the forest (*i.e.*, to lust), look at that man; though free, he runs into bondage. He was the best of them (Brahman), strong Brahman who did not even in sleep indulge in sexual intercourse." "⁶⁰ Let him (*Muni*) be disgusted with sexual intercourse, having left behind sensual pleasures of all kinds."

Woman as a temptation.—" ⁵⁸ Women tempt even the *Munis* (Saints)."

CHAPTER IV.

WOMEN AMONG JAINS.

Woman as a mother.—⁶⁴ Support your mother and father, thus you will win this world; it is a duty in this world to protect one's mother.

Woman as a temptation.—⁶⁴ If you fall in love with every woman you see, you will be without hold like the *Hath* plant (an aquatic *Pistis Stratistes*, *Picta Striata*?), driven before the wind (because its roots have no hold on the *terra firma*). As it is not safe for mice to live near the dwelling of a cat, so a chaste (monk) cannot stay in a house inhabited by women. A *Sramana* engaged in penance should not allow himself to watch the shape, beauty, coquetry, laughter, prattle, gestures, and glances of women, nor retain recollection of them in his mind. Not to look at, nor long for, nor to praise womankind. This is becoming the meditation of noble ones, and it is always wholesome to those who delight in chastity. Though those who possess the three *Guptis* (controllers of thought, speech, and body) cannot be disturbed even by well adorned goddesses, still it is recommended to monks to live by themselves, as this is wholesome in every way. To a man who longs for liberation, who is afraid of the *Samsāra*, and lives according to Law, nothing in the world offers so many difficulties; even as to those who have crossed the great Ocean, no river, though big like the Ganges (will offer any difficulty). Just as an impassioned elephant who is inflamed by carnal desires is turned from his way by a female elephant (employed in the Khedāhs) is captured and at last killed in battle, thus the objects of the sense and of the mind (including woman) cause pain in passionate men. One should not mind the entreaties of women, but abstain

from their friendship and company. These pleasures which are derived therefrom are called 'causes of blamable actions'. Restraining his senses from women, a sage should wander about free from all worldly ties. The *Vaitarni* river (of hell) is difficult to pass, so in this world women are to the unwise (a temptation) difficult to overcome. "The greatest temptation in this world is woman. This has been declared by the sage. While a mendicant lives together with house-holders, the house-holder's wives, daughters, daughters-in-law, nurses, slave girls or servant girls might say: "The reverend *Shramana*; it behoves them not to indulge in sexual intercourse; whatever woman indulges with them in sexual intercourse will have a strong, powerful, illustrious, glorious, victorious son of heavenly beauty. Hearing and perceiving such talk one of them might induce (tempt) the mendicant ascetic to indulge in sexual intercourse—hence he should not use a lodging occupied by the house-holder.

Woman a temptation to Monks.—"A monk should take up a detached lodging, free from and not frequented by women, to preserve his chastity. A chaste monk should avoid talking with women, which delights the mind and foment love and passion. A chaste monk should always avoid the company of, and frequent conversation with, women. A chaste monk should avoid observing the body, limbs, and figure of women, their pleasant prattle and oglings. A chaste monk should avoid listening to the screeching, screaming, singing, laughing, giggling, and crying of women. A chaste monk should never recall to his mind how he had laughed and played with women, and what tricks he played to frighten them. A chaste monk should always avoid well dressed food and drink which will soon raise his sensuality. A chaste monk should always eat his food, collected according to the rules for the sustenance of life, in the quality, and at the right time; concentrated in his thoughts he should not eat to excess. A

chaste monk should abstain from ornaments; he should not adorn his body after the fashion of amorous people. He should always abstain from the five orders of pleasant things: sounds, colours, smells, tastes, and feelings of touch, a lodging frequented by women, their pleasant talk, their company, and looking at their charms; their screeching, screaming, singing, and laughing, eating and sleeping together with them; well dressed food and drink, or partaking of them to excess; and ornaments and finery; these pleasant things, which are hard to leave, are like the poison *Kālakuta*, for a man who seeks after the true self. A monk who has left his mother and father and all worldly-ties, (determines) to walk about alone and wise, to abstain from sexual pleasures, and to ask for a secluded place where to lodge. With clever pretences women make up to him, however foolish they be; they know how to contrive that some monks will become intimate with them. They will often sit down at his side; they always put on fine clothes, they will show him lower part of their body, and the armpit, when lifting up their arms, so that he will follow them about, and occasionally a woman will tempt him to a comfortable couch or bed. But he should know these things to be as many traps under various disguises. He should not look at them, nor should he consent to anything inconsiderate, nor walk together with them; thus he will well guard himself. Inviting a monk and winning his confidence, they offer themselves to him. But he should know, and fly from these temptations in their various forms. Meekly, politely, they approach him with their manifold arts to win his heart; and talking sweetly in confidential conversation they make him do (what they like). As (men by baiting) with a piece of flesh a fearless single lion get him into a trap, so women may capture an ascetic though he be careful; and then they make him do what they like, even as a wheelwright gradually turns the wheel. As an antelope caught in a snare, so he does not get out of it however he struggles.

Afterwards he will feel remorse like one who has drunk milk mixed with poison; considering the consequences, a worthy monk should have no intercourse with women. Therefore he should avoid women, knowing them to be like a poisoned thorn. He is no *Nirgrantha* who without companion (goes into) houses, being a slave (to passion) and preaches (his religion). Those who are attached to this sinful (intercourse) must be reckoned among the wicked. Even a monk who practises severe austerities should avoid the company of women. A monk should have no intercourse with his daughters and daughters-in-law, with nurses or female slaves, or with grown-up girls. When the relations and friends (see the intimacy of a monk with a girl), they become angry (saying) : all creatures love pleasures ; you are a man, protect and support her." "But some become angry even when they see an innocent *Sramana*, and suspect the fidelity of their wives because of the dishes they serve up. Those who are in intercourse with (women) have already ceased to practise meditation, oh ! *Sramanas* therefore for the benefit of their souls, do not go to the apartments (of women). Though many leave the house, some (of them) arrive but at a middling position (between house-holder and monk); they merely talk of the path to perfection. The power of a sinner lies in talking. In the assembly he pronounces holy (words), yet secretly he commits sins ; but the wise know him to be a deceiver and great rogue. The sinner does not confess his wrong, but rather boasts of it when reprimanded. Though he is admonished not to act as most men do, he becomes weak again and again. Some men of great intelligence who perform their duties as supporters of women, get into their power, though they be well acquainted with the *Striveda*. (The adulterers') hands and feet are cut off, their skin and flesh are torn off, they are roasted alive, and acid is poured into their wounds. Their ears and noses are cut off, and their throats cut; (all

the more) they will suffer, but though suffering for their sins they will not promise not to do the same again. All this some have learned, and it has been well demonstrated in the *Striveda*. Though (people) know it, they do wrong (impelled) by Karman. Women have one man in their heart, another in their words, and another still in their actions. Therefore a monk should not trust women, knowing that they are full of deceit. A young woman, putting on fine ornaments and clothes will say to a *Sramana*: "I shall give up (my former way of life) and practise the rough (*viz.*, control). Reverend sir, teach me the Law!" Or by professing herself a lay-disciple and co-religionist of the *Sramanas*, (she will try to make a friend of him). As a pot filled with lac (will melt) near the fire, so even a wise (monk) will fall through intercourse with women. A pot filled with lac thrown into the fire melts quickly and is destroyed; so monks are lost through intercourse with women. Some commit sins (with a girl), but when questioned about it, they say: I have done no sin; she only slept in my lap (like my daughter). This is a second folly of the sinner that he obstinately denies what he has done. He commits a twofold sin, since, for the sake of his reputation, he falls again. (Some women) will say, by way of invitation to a good-looking, self-knowing monk: "Holy man, accept a robe, an alms bowl, food or drink (at our house)!" He should regard their words like wild rice, and should not desire to call at (their) house for a fool who is bound in the fetters of sensuality will be subject to delusion again and again. A monk, living single, should not fall in love; if he loves pleasures, he should again become indifferent. Now hear the pleasures of *Sramanas*, which some monks enjoy. When a monk breaks the law, dotes (on a woman) and is absorbed by that passion, she afterwards scolds him, lifts her foot and tramples on his head.

Woman's position.—⁶⁵ The solicitations of passion, the absence of female society, etc., are to be patiently borne. The touch of women is prohibited to ascetics.

Woman in a passion.—⁶⁴ A woman who in a passion has left (her husband and house) remembers her kind relation when hurt with a stick, or a fist, or 'fruit' (*sic.*).

Woman as a trouble.—⁶³ In this world men have a natural liking for women; he who knows (and renounces) them will easily perform his duties as a *Sramana*.
⁶³ A wise man who knows that women are a slough, will get no harm from them but will wander about searching for the Self. ⁶⁶ The world is greatly troubled by women, but men forsooth say that these are the vessels of happiness, but this leads them to pain, to delusion, to death, to hell, to birth as hell-beings or brute-beasts.

Woman as a wife.—⁶⁴ When a son, the reward of their life, is born (the mother bids the father) to hold the baby, or to give it her. Thus some supporters of their sons have to carry burdens like camels. Getting up at night they lull the baby asleep, like nurses; and though they are ashamed of themselves, they wash the clothes like washermen. This has been done by many men who for the sake of pleasures have stopped so low; they become the equals of slaves, animals, servants, beasts of burden—mere nobodies.

Pregnant women.—⁶⁴ Pregnant women order their husbands about like slaves to fulfil their cravings.

Married life.—⁶³ A faithful man should practise the rules of conduct for house-holders; when he lives piously even as a house-holder he will, on quitting flesh and bones, share the world of the *Yakshas*.

Woman as a ministering angel.—⁶⁴ Oh Great King, my loving and faithful wife moistened my breast with the tears of her eyes. The poor lady did not eat, nor drink, nor bathe, nor use perfumes, wreaths, and an ointment, with my knowledge or without it. Oh, Great King, she did not

leave my side even for a moment, but she could not rid me of my pains. (An indirect recital of the duties of a wife during her husband's illness.)

Woman as a Queen-dowager.—⁶³ O King, other men, glad and pleased, and well attired, will enjoy the riches the deceased king had amassed, and will dally with the wives he had so well guarded.

Chastity.—⁶⁴ To abstain from unchastity after one has tasted sensual pleasures, and to keep the severe vow of chastity, this is a difficult duty.

Desire for a woman.—⁶⁵ Overbearing in acts and words, desirous for wealth are women, the fool accumulates sins by acts and thoughts just as a young snake gathers dust (both on and in its body). Then he suffers ill and is attacked by disease, and he is in dread of the next world when he reflects on his deeds. Do not desire (women), those female demons on whose breasts grow two lumps of flesh who continually change their mind, who entice men and then make a sport of them as of slaves. A monk should not desire women, he should turn away from females. Give up (Oh monk) your wealth and your wife; you have entered the state of the houseless; do not, as it were, return to your vomit.

A woman as an ascetic.—⁶⁶ It is prohibited to any male or female ascetic to be without a couch to sleep on. If not frequently wiped and kept clean it will be difficult to keep from killing insects and so violating the duties of humanity. It is prohibited during the fast to use any angry or provoking language. He or she who does so is not to be allowed to remain in the community. If a quarrel arise, mutual forgiveness is to be asked and granted, the elder disciple is to ask forgiveness of the younger, and the younger of the elder.

Emancipation of women.—⁶⁷ And a small portion of females (not more than twenty at a time) obtain perfection;

the perfect consisting chiefly of males (of which one hundred and eight may be emancipated at once).

Woman the cause of quarrel.—⁹⁶ Woman is the cause of quarrels.